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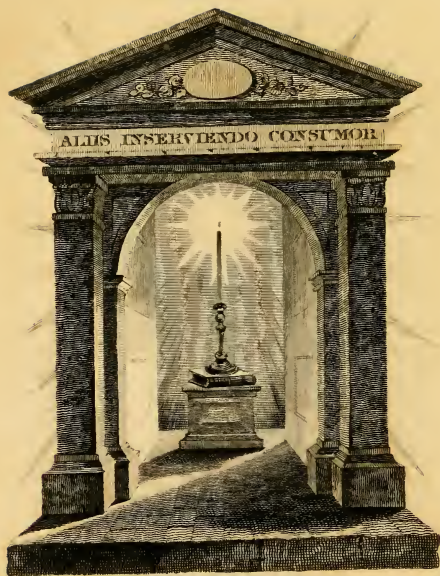
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Sam. Miller.

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Sam. Miller

✓ THE Importance of
ANNUAL study for a
minist

OF THE

BOARD OF EDUCATION

OF THE

GENERAL ASSEMBLY OF THE PRESBYTERIAN
CHURCH IN THE UNITED STATES.

✓

EDITED BY

JOHN BRECKINRIDGE, A.M. CORR. SEC.

“Let not him that girdeth on his harness, boast himself as he that putteth it off.”—1 Kings, xx. 11.

“The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest.”—Matth. ix. 37, 38.

VOL. I.

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Wm. J. Hall

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PREFACE.

THE following work is designed by the Board of Education to be the first in a series of Annual Mementos, especially addressed to the candidates for the sacred office, under the care of the Presbyterian Church. The very interesting and responsible relation in which the Board stands, to a great number* (and that continually increasing,) of youth, looking to the most important of all possible pursuits, calls for frequent and faithful intercourse with them. In addition, therefore, to the private correspondence and pastoral supervision of the Corresponding Secretary and General Agent, it has been thought desirable to put into their hands, from year to year, a work prepared for their use, and adapted to their circumstances, which should be periodical, and yet not fugitive; and be, if possible, worthy to become the counsellor of their youth, and the companion of their devotional hours.

In performing this service, in the name and by the authority of the Board, the Editor has endeavoured to secure such matter, both as to subjects and quality, as was best fitted to the peculiar occupations and great objects of those who are in a course of preparation for the work of the Ministry. Most of the Essays are original; and he hopes the Christian public will be disposed to unite with him in felicitating the youth addressed, on the excel-

* Between 3 and 400.

lence of the contributions. If our end shall in any just measure have been attained, then, the additional hope will be cherished, that the influence of this little manual will not be restricted to our own students, but extend to those engaged in preparing for the same office in other denominations of Christians, and under the care of kindred institutions, and not be without its use to young Ministers of the Gospel, and to private Christians.

In what is called the *dress* of the work, our object has been to make it interesting, without being costly; and to *provoke* the possessors to preserve it. The embellishments consist of a frontispiece, whose motto and device are proper to a Christian minister; and of the miniature-portraits of those whose names are dear to the Church. The face of the Rev. John H. Rice, D.D., accompanied by a brief biography, was intended to have been inserted in this volume; but we failed to secure them in time for publication. The Rev. Sylvester Larned will not, we are persuaded, be an unacceptable substitute. Of the *likeness*, in each case, the public must judge. We will only say that we have done what we could to make them faithful.

We dedicate this work to the sons of the Church who are preparing for the sacred desk: we commend it to the providence of the Great Head of the Church.

By order of the Board,

JOHN BRECKINRIDGE, *Corr. Sec.*

Philadelphia, Office of Board of Education, {
November 1st, 1832. }

INTRODUCTORY ADDRESS.

MY DEAR YOUTH,

THE following work has been published through the kind care of the Board of Education, with special reference to yourselves, and is now affectionately sent forth to you, with the sincere desire that it may be made eminently useful in its influence on your understandings, hearts, and lives.

The character of the respected contributors to this volume, would alone guarantee to you valuable communications; the subjects discussed are highly appropriate to your present circumstances; and the contents, we cannot doubt, will be found worthy to be repeatedly perused, and deeply pondered.

It was our wish to do no more than compile this little volume, and put it into your hands with our unqualified recommendation. And in reference to the topics discussed in it, we feel that little more is necessary.

But there are several subjects of great importance and practical utility, which are not embraced in this work; and some also which cannot well be reduced to order in any single essay; and others still, whose notice properly

belongs to the official relation which we sustain to the candidates of the Board. To some of these your candid and serious attention is now invited.

In these remarks it is presupposed that you profess to know, and in the judgment of truth do experimentally know, the religion of Christ. Without that great and gracious change by which a man is constituted a Christian, a new creature in Christ, you will at best be blind leaders of the blind, and it will have been well for you, and perhaps for many others ruined by your influence, that you had never been born! And yet it is by no means to be taken for granted that every candidate for the ministry, or that every minister of Christ is a regenerated man. The history of the Church of God speaks, alas, far another language; and the awful results of the judgment-day will but too fully confirm the melancholy truth, that from the height of the most solemn and privileged of all human stations, many a graceless and unfaithful minister has been precipitated into eternal perdition.

It is proper that we should point you, 1. *To the temptations to which you are exposed, and against which we would affectionately guard you.*

There are some of these to which you are exposed, in common with other professors of the religion of Christ. We cannot here dwell on them. There are others, which are peculiar to your present circumstances, and to the office to which you aspire.

In enumerating a few of these temptations which we have called *peculiar*, we first mention, *The love of popu-*

lar applause. The most commanding form, perhaps, of man's influence on man, is found in popular eloquence. The power, and corresponding praise of such an endowment, make men greatly covetous of its possession, and ambitious to attain to the reputation it confers. These remarks are peculiarly applicable to our own country, which is, above all others, distinguished by an enthusiastic admiration of eloquent public speaking.

Now it has pleased an infinitely wise God, that *public speaking* should be the great channel of communication for his Gospel to the souls of men. "Faith comes by hearing." The divine method of extending Christianity through the world, is the preaching of the Gospel. We need not here delay to speak of the consummate wisdom and utility of this institution in its proper use. The point of our remark is, that this office, in the exercise of its most important and, indeed, essential functions, affords a very dangerous temptation to ambitious minds. For whatever may be said of eloquence at large, may by eminence be applied to the eloquence of the pulpit. The tenderness and majesty, the sacredness and solemnity of the subjects blended in the religion of Christ, present an unequalled theatre for the display of the most sublime and touching eloquence. While, therefore, the man of God will use the ministry of reconciliation for the salvation of souls and the glory of the Saviour, men of corrupt minds, covetous of human glory, may be expected (especially when the preaching of the Gospel is in so great demand) to seek the sacred office from unhallowed ambition, or other motives equally detestable. While no-

thing more entirely strips the work of the ministry of all its efficiency, nothing can be more offensive to a holy God. The history and fate of Herod, like a beacon on the brow of ruin, warns off unhallowed hands from this delightful yet awful work. He, on a set day, made an oration unto the people: and the people gave a shout, saying, it is the voice of a God and not of a man. And immediately the angel of the Lord smote him because he gave not the glory to God. Then let me guard you, in your first step towards the holy office, against this master-temptation, and peculiar sin of ministers of the Gospel. Seek to stain your glory, and humble your pride; to give the glory to the Lord; to show forth his praises, and not your own; and when you glory, glory in the cross!*

* I once knew a young man of unusual talents for public speaking, who entered the ministry under the following circumstances. He had selected the bar as the most appropriate place for the display of his powers. But just then having witnessed the popularity of a young clergyman, who was followed by great crowds on account of his commanding eloquence, he resolved, in a few days, without any change in his feelings or life, or any supposable reason but the discovery that the pulpit opened a way to popular applause and distinction, to become a *preacher*. In due time, though with some difficulty, he succeeded in entering the ministry. His course was such as might have been looked for. As to praise, he had his reward. He was for a season much admired. But his career was, as to himself, disastrous; as to others, ruinous, in proportion to his influence over them. He sunk rapidly into merited contempt; and finally lost even the crowded audience, and the public praises. The day of judgment will disclose the rest!

2. The next temptation against which I would guard you arises from the *present efforts to increase the number of candidates for the Gospel ministry.*

In former ages the demand for ministers of the Gospel did not outrun the supply, as it does now. It is one of the most affecting, and at the same time, auspicious signs of the times we live in, that the world is beginning to feel its wants; and the most important of all the enterprises which distinguish the age, is that which proposes to train a sufficient number of able and holy ministers to supply these wants. But along with these new efforts to augment the number of ministers, comes a train of difficulties and temptations. In the urgent demand for young men, it often happens that zealous, though indiscreet friends induce the most unsuitable persons to turn their attention to the sacred office. Youth of weak minds, who, though perhaps really pious, are utterly unfit for the office; or men of talents and education, but of shallow piety and of frothy, excitable feelings; or men destitute of prudence, good judgment, and common sense, are thus often led on to a step full of disaster to the cause of Christ, and of misery to themselves.

The promptness with which candidates for the ministry are met by our benevolent societies, and the facilities which they afford for acquiring an education, augment the danger. A transition from obscure stations and painful pursuits to a course of study, and finally to the sacred desk, will be to many so great and attractive a change, as to involve in it a temptation peculiarly dangerous. And then, when the course of preparation has

been begun, there is a tendency in the best system of helps, to weaken the great principle of self-dependence, self-effort, self-support, and self-formation, which truly rests on God alone, and is so important an element in the character of a Gospel-minister.

We speak of this as a *tendency* and a *temptation*, not as a necessary evil inseparable from this noble feature of modern benevolence. The system is altogether indispensable, and we think it (though we would suggest it with diffidence) as well guarded by our own Board as the present light and circumstances of the Church allow.*

The course of study required to furnish a young man for the ministry is long; and the unaided attainment of the sacred office by an indigent youth is *a loss of time to a perishing world*. He could work his way through an education in twenty years, but we would aid him to do it in ten; if he could do it in ten years, we would aid him to do it in five. We propose to help him to help himself; to hasten his preparation without lowering his principles, and thus accelerate the conversion of the world, by putting able labourers into the field in half the time that would otherwise be necessary. Yet without care, the mind will learn to rest unduly on human aid; the eleemosynary spirit will be fostered, self-denial will be discouraged and diminished; and while numbers may increase, *men* will decay.

* And yet with much frankness we say,

—————“Si quid novisti rectius istis
“Candidus imperti: si non, his utere mecum.”

While, therefore, we greatly desire and labour to aid you in preparing for enlarged usefulness in your Master's kingdom, we would affectionately guard you against the dangers of the way.

We would, in the next place, guard you against superficial preparations for the work of the ministry.

There is so great a demand for "labourers in the harvest," in our day, that the first impulse of a youthful mind is to throw aside its books, and rush from the place of preparation and prayer, to the field where souls are won, and where the Captain of our salvation is making conquest of a revolted world. But on reflection, it will appear, that the call for labourers includes, nay, presupposes their fitness for the service; else, they will not so much help, as hinder the work of the Lord. There are said to be fifty thousand men in Spain alone, who officially minister in the amazing machinery of the Papacy! Yet, gross darkness covers the people. In such a case, the more, the worse!

If the desire to be useful overrules the duty to prepare for it, then, in the same degree is the spirit evil, vain, and self-deceived. It seeks the end without the means; it is seeking itself, and not God's service.

And while the spirit is wrong, its effects are deeply to be deplored. Its direct tendency is to make religious smatterers and empirics. But empiricism is immoral, especially in the great things of God, where, without due knowledge, one ventures to meddle with such momentous and eternal interests. It will probably be found, that the greatest number of those who have rent the

Church of God by their heresies, and inflamed her by their fanaticism, have been men, not only destitute of piety, but defective in mental discipline. The tendency of superficial acquirements, and imperfect discipline of the mind, is to puff up, not to humble, instruct, and purify.

In Paul's very comprehensive description of a bishop's character, (1 Timothy, iii. 6.) he emphatically forbids that he should be "*a novice*," one recently received, and partially taught; "*lest being lifted up with pride, he fall into the condemnation of the Devil.*"

Deep, patient, and long-continued culture is of indispensable use in forming the mind. One of the most unfortunate characteristics of modern education, is the disposition to *save labour to the student*. Labour-saving mechanism may do for the economics of the State, but instead of calling out, it cripples the resources of the mind.

But we would also guard you against superficial spiritual, as well as intellectual cultivation. As a great fact, no man can be prepared, even in the lowest sense, to preach the Gospel successfully to others, who has not been deeply and patiently disciplined himself. To this end he must have retirement and leisure, and daily seasons for meditation and prayer, and the *devout*, as well as critical reading of the word of God. He must try, and search, and know himself; he must have experience in the duties and trials, the joys and sorrows of religion; he must cultivate in due proportion, the passive and retiring, in order to make efficient the active and social

graces of the Spirit. He must pray much, before he can work wisely, and well. He must cultivate patience, if he would exercise zeal; he must acquire prudence, if he would attain to holy courage, and Christian enterprise. In fine, he ought to be not merely a real and decided, but an eminently practical and holy man.

Now this, besides the grace of God, which is always presupposed requires not only good opportunities, but much *time*; and he who precipitates himself without due training into the Ministry, will find, (or the world will find for him) when it is too late to repair the evil, that in his office, he is a driveller; in usefulness, a child; and it will be well for him if, in that day which shall judge the secrets of all hearts, he hear not the terrible rebuke of an angry God: "*What hadst thou to do to declare my statutes, seeing thou hast hated instruction! Who hath required this at thy hand?*"

Our next hint or caution refers to the temptations connected with the choice of a field of labour.

As you are only *candidates* for the Ministry, and most of you, perhaps, several years removed from the actual labours of that great office, it may at first view seem premature to address you now on this subject. When you reflect, however, that your future choice, though distant, will be very much controlled by the views and feelings formed during the preparatory course, an early survey of the whole field, and a timely weighing of the principles on which a selection is to be made, will appear to be of vital importance. Most young men decide upon the field of labour long before they begin to preach. For

example, they decide commonly, whether or not they will go abroad: whether, if at home, they will devote themselves to the work of an evangelist, or that of a pastor: and if to the latter, whether they will seek the self-denying fields where the domestic missionary penetrates the wilderness, and amidst many toils lays the foundation of future Churches, or prefer building on another man's foundation, made ready to their hand.

As their previous decision, so frequently forecloses a choice at the time of assuming the office of a minister, so it is most desirable to anticipate, and, if possible, rightly direct it now. It is highly proper also, that the relative claims of fields of labour should be early and distinctly before your minds, because there is, even at this late day, a very distorted and sometimes criminal method of comparing these claims. And the misguided affection of friends often conspires with a young man's love of honour or of ease, to seduce him from the way in which he should go. Look, for illustration, to the present state of the world. For every soul in our country, there are now in heathen lands fifty souls: while those at home have all heard the Gospel, or might have heard it—those abroad have no possible access to it: and now the door is open, or opening every where, even in China with her 300,000,000 of heathen, to the labours of the missionary, and from every part of the world the cry meets upon our country to send them help. And yet among the successive hundreds of young men who are from year to year entering the Ministry, how many are there who devote themselves to the foreign service? For one that

goes abroad, fifty stay at home; yet if for every one that stays at home, fifty went abroad, the proportion would not be in excess of the relative claims. After making every just allowance for the duty of sustaining and extending religion at home, is it not evidently then a glaring crime in the Church of God, and in her ministering sons especially, thus calmly to sit down at home, in despite of the last, the great command of Jesus Christ, and in full view of 600,000,000 of men crying for succour, and perishing in sin! Surely, there is amazing guilt somewhere! And where so certainly and so dreadful, as with the ministers of Christ! You are on the way to be ministers of Christ. The fault of your predecessors, may, yes, beloved youth, will soon be yours, if you pursue their course; and it will be greater guilt, as your light is greater. Beware, therefore, of every temptation to slight the consideration and undervalue the claims, of Foreign Missions.* These temptations are numerous and strong. Tread them under your feet, looking unto Jesus. Lift up your souls to the greatness of the subject. Bid the love of ease to die within you. Bid holy pity rise and reign in your dedicated hearts. Say to every allurements, "Get thee behind me, Satan." Let the entire world be your field. Be willing to go any where: be ready to do any work to which your Master calls you. Open your heart to him, and beseech him continually to baptize it in the Missionary Spirit. Then great numbers will go abroad at his

* The articles on the claims of Foreign Missions, in the following work, are of great value and peculiar fitness.

evident call. Then, whether you stay at home, or go abroad, the world will still be your field, and its redemption your great absorbing end !

The same train of remark may be pursued in reference to the relative claims of the domestic field, supposing it your duty to remain at home. Seek not distinction, but the glory of God ; not honour, but good-doing ; not ease, but duty, with the cross. As for the love of money, that vile idolatry, let it never be named by you, but to be hated and shunned. And let these principles take early hold and deep root in your souls, so that they shall become habitual, and reign in all your decisions, and all your actions.

We pass to mention, fifthly, the temptation to disesteem the peculiar institutions and standards of your own Church.

This would be a most unfit suggestion to be associated with that on which we have just been dwelling, if the intention were to hold up and recommend to you the spirit of sectarianism, as distinguished from that of (properly called) catholic love and peace ; or the spirit of party as distinguished from the harmonious feeling and action of our own Church. Far be it from me to do this. We are Presbyterians, not in the spirit of exclusion, but of conscientious preference. We venerate and sustain our ecclesiastical standards, because they appear to us to be true and right, and therefore, *on us* binding. None but religious free-thinkers, or men who do not think at all, reject *wholly*, all formularies and symbols of faith. It is, however, at present a great evil in our Church, that

the standards of faith, by which we declare our opinions of the true import of the word of God, have been permitted to pass into so great desuetude in the instruction of youth. This has arisen simultaneously with a spirit (characteristic of the age) which, in its haste to improve all things, indiscriminately rejects the good with the evil, proscribes what is old, however perfect, and seeks to be free from the salutary restraints of order and of law. The spirit of a former age was to repress improvement, to repose upon mere authority, and to perpetuate the faults and errors of antiquity. The tendency now is, to licentious innovation, and boundless change, as if radical revolution were inseparable from reform, or as if the proper remedy of one vice were the unbridled indulgence of another and an opposite vice. Under this evil influence, all that constitutes the expression of our doctrines and polity as a Church, has been disesteemed, and its goodly power impaired. We would point you to this seducing evil, and warn you against it. You are yet young. We know that your views are immature, though we trust they are established, and have been adopted on principle. We ask you to inquire, to think, to search, and know. But how can you do this without a faithful and patient examination of the standards of the Church? Honest and prayerful inquiry, a *Christian student's familiarity with them*, is what true honour and conscience on your part, demand, and what, far from fearing, we earnestly invite. If, after due inquiry, you are confirmed in your principles and regards, then be an *honest* Presbyterian, which we believe to be the best form of a

Christian man and minister. If, however, your convictions lead you to the rejection of our faith or our polity, be honest still; with manly freedom make it known; and with Christian consistency, join yourselves with that people whose principles you hold. Unless you shall reject the cardinal doctrines of the Gospel, which unite all God's people in one universal Church, we shall still love you, and pray for you, and respect you more than if you had chosen, for whatever reason, to sustain a relation which Christian honesty forbade.

We next suggest a caution on the delicate but important subject of your intercourse with society at large, especially your intercourse with females.

Much intercourse with society at large, is utterly inconsistent with the spirit and pursuits of a candidate for the Christian ministry. The Christian minister himself cannot bear it, either in his reputation or his heart, except as it is connected with his official duties; still less is it safe or becoming for a student of theology.

But there is a degree of intercourse which is amiable, necessary, and of mutual advantage to the student and his friends. A rude and ill-behaved minister or candidate, departs as much from the spirit of the Gospel, as he does from the decencies of a gentleman. He who has commanded us to be holy in all manner of conversation and godliness, has also required that we be gentle towards all men; that we be kindly affectioned, be pitiful, be courteous: in honour preferring, and in love serving one another; and ever wearing the ornament of a meek and quiet spirit. Hence, every Christian ought to be not in the spirit of Chesterfield, but of Paul, a gentleman.

But while religion is often sorely wounded, and the influence of young men greatly impaired by an unsocial spirit, or a want of propriety and refinement of behaviour, the evils resulting from social habits and familiar intercourse, are so many and great, that we have been ready to suppose that secluded spots, from which students could only come forth for works of mercy, and return, were on the whole, safest, and therefore best. These evils we cannot here enumerate. There is one, however, of most delicate nature, on which we feel it very important to comment. It results from intercourse with young females. No reference is, of course, had to gay and giddy females, who can have no charms for a godly young man, and the effect of whose intercourse would be, to excite regret and pity alone. Nor do we at all embrace in our remarks that indiscreet dalliance, sometimes indulged in fashionable life, which originates in youthful imprudence, and continually exposes to the formation of unhappy alliances for life. These are far beneath the range of a *good man's* habits, and he who is caught in such a snare is out of place even as a *layman*. We mean the dangers resulting from the intimacy of candidates for the ministry with worthy and serious young females, and tending to the production of unsuitable attachments, and precipitate engagements. You have this advantage, (or rather shall we not call it in your situation, evil,) that your character precludes all suspicion of your motives; and to religious intercourse, a less sacred and more personal train of emotions, may readily succeed. Hence we find, that

what began in Christian kindness, with no design of mutual impression, or committal, ends apace in permanent and often most injurious entanglements. Now consider for a moment your circumstances. You are young, you are indigent, you have, perhaps, several years of study before you, your character is unformed, you are ignorant of the world; you know not where you are to live, nor how you are to be occupied; you know not whether it will be proper or possible for you to marry, or if it be both, what style of woman will suit your taste, and your habits, your defects, your field of labour, or your possible condition in future years. Your present affections may entirely change, and the consummation of your present fond hopes may, in your own best judgment, a few years hence, be the greatest calamity of life. It may be your duty to become a foreign missionary; a rash step now may render it impossible for you to do so! The destiny of a distant generation or of a whole people, may, in some measure, be suspended upon your wisdom and prudence now, in this respect; and there may be no end to the evil consequences of a single rash step. We have known one most affecting illustration of this, some of whose disastrous results are now passing before the eye of the Church. Again, the woman who will regard with favour your present advances, will hardly be your equal at the completion of your course of study, or be adapted to fill the station for which you may be preparing. We allude, in this remark, to the qualifications, and acquirements, which are known to be so important to a preacher's wife, and not to personal merit. And on her part too,

a reciprocal change of feeling may occur, or a corresponding disappointment in the formation of your future character. If, however, from any, or all these causes, on either her part or yours, a consummation of your engagement should prove undesirable, and yet be required by honour and good faith, how wretched will be your condition. God regards such a contract as a virtual marriage. See how Joseph viewed it in the case of Mary, (Mark i. 18—19). The minister who trifles with such sacred obligations, deserves to be deposed: the candidate, to be disgraced, and given up. And yet how miserable will it be to sacrifice your peace and usefulness in redeeming a pledge, over which riper years and established affections must mourn for life. The alternative is dishonour or misery. Then be warned to shun the necessity of such a dilemma, by a holy watchfulness and discretion now.

The last temptation (omitting others) against which we would guard you, is the tendency of studious habits to destroy health.

We do not mean that this tendency is necessary, for if so, it would be useless to warn you. But it is so common and so injurious a fault, that it deserves in this place a special notice.

Your body, as much as your soul, is the property and the servant of God. You have no more right to destroy the one than the other; and God will not hold him guiltless, who, by neglect or injurious use, shall contribute to that end, even in a remote result. It is true, you may thus injure your health, and yet save your soul. But though the salvation of your own soul be not suspended

on the proper preservation of your natural life, that of others, perhaps, in great numbers may be. No man of impaired health can be so useful in the Ministry, as he would be if he were in the possession of a sound and vigorous constitution. His mind is weakened; his piety is impaired, and his labours are not only lessened in amount, but in excellence also. Sometimes, indeed, we see a Baxter or an Owen, rising by the grace of God superior to every infirmity, and through agonies of pain accomplishing the most extraordinary labours. But it was in spite of frailty, and not in consequence of it; and while they did more, with all their infirmities, than most men have done without them, yet, comparing them with themselves, what might they not have accomplished, if their gigantic minds and noble piety had been sustained and prolonged below, by a corresponding frame-work of the natural man?

We said that bad health was not a necessary attendant on a life of study. On the contrary, there is no doubt that temperate and judicious habits of study are conducive to health. But most young men, especially those who have not been inured to confinement and severe thought in early life, are continually in danger of a sort of suicide. Without having space to prescribe rules for the preservation of your health, we wish to impress it on your minds and hearts, that it is a great sin to jeopard or lessen your future usefulness, by inattention to diet, exercise, and whatever is necessary to a Christian care of it.*

* We had intended to embrace in the present volume, an article especially devoted to this subject, but are reluctantly compelled to

The neglect of this great duty, always criminal, has become peculiarly so of late, from the frequency and force with which it has been exposed, from the light which has been struck out on the subject, and the corresponding helps furnished for the preservation of health.

This subject especially recommends itself to the regards and consciences of generous and independent youth, who are nobly struggling on in the strength of their divine Lord, and by the kind care of the Christian Church, into the work of the ministry. For there is this happy feature in the modern system of manual labour, connected with education, that while the daily exercise preserves the health of the student, it contributes also to the means of his support, and creates a *new capital* for the service of God. In the infancy of this system, defects are to be expected. But it has triumphantly illustrated its practicability and unbounded importance, and is destined, we cannot doubt, to do more for the world, especially for our own country, and above all for the ministry, than we could now express, without becoming liable to the charge of extravagance.

We only add, that the labours of the present and the coming age, call for *men*. This is the way to form them. It is time that the halls of science were divorced from the premature old age, and manifold imbecilities which

defer it until the appearance of the next. With some small qualifications, not affecting the merits of the work, we earnestly recommend to your attentive persual and practical adoption, the very timely and excellent work of Professor Hitchcock, entitled "*Dyspepsy Forestalled*," &c.

have so long and so needlessly infested them. It is time that men of nerve and hardihood, with bodies fit to bear about the souls of missionaries and martyrs, should be poured forth from all the institutions of our country, to help in the conversion of a ruined world.

Such, then, are a few of the leading temptations to which you will be exposed in your course of preparation for the Gospel Ministry. May the God of heaven guard you against their seducing power, and give you a continued triumph over them !

We had intended to state at some length, in the second place, *The incentives and supports proper to your circumstances and pursuits*. But space is wanting ; and we must delay the presenting of these considerations for a future volume.

In closing this address we only add, that the freedom and directness of the above remarks are justified on the grounds that they are true ; that the warnings which they convey, are highly important ; and that having no *secreta monita* to give, we deal with you in the candor and love of honest and deeply attached friends, addressing ingenuous youth, who have nothing to conceal, but what they have also at the same time to abandon. Therefore, seeing that both you and we must give account unto God, we use great plainness of speech.

Most truly, your Brother and Friend,

JOHN BRECKINRIDGE, Corr. Sec.

Philadelphia, Office of Board of Education, {
November 1st, 1832. }







